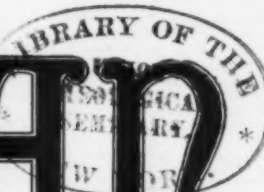


THE CHRISTIAN CENTURY



Vol. XXXII

November 4, 1915

Number 44

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Editorial

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

NOVEMBER 4, 1915

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Doctrine

"PEOPLE AREN'T ANY LONGER INTERESTED IN DOCTRINAL PREACHING."

There is where you make a very vital mistake, Mr. Churchman. The only kind of preaching people are really interested in is doctrinal preaching—strong, serious doctrinal preaching. And the reason many a pulpit has become an impotent thing is because it no longer rings with a great doctrinal message; its preacher no longer studies the deep things of God and comes to his people with a fresh interpretation of the vast mystery of life in the presence of which every humblest soul of us continually stands.

Of doctrine there are two kinds, pseudo-doctrine and vital doctrine. Probably the reason doctrinal preaching is in disrepute is that the term is usually associated with the preaching of pseudo-doctrine.

We do not say *false* doctrine; for "pseudo" does not necessarily mean untrue. It means that which passes for doctrine, that which claims to be doctrine but is not. Many things have occupied the mind of the church which have passed for Christian doctrine, but were not. There is all that brood of denominational foibles and conceits—they have been each one in its day erected into a doctrine of the first magnitude, and to preach doctrinal sermons was to expound these peculiar tenets of one's own sect.

They might be true or they might be false, but whether true or false they were usurpers of the place that should have been given to the great life and death realities which truly concern every human heart.

Then there are the fine-spun theories that are woven out of the fragile threads of scripture texts. The time was when preaching of that sort was the stock in trade of the pulpit and there were minds that delighted in it.

But the mind of today that delights in it or can so much as tolerate it is very rare. People have lost interest in any literalistic interpretation of the Bible, and in the theories and doctrines that are based upon such use of the Scripture. If this microscopic expounding of texts is what is meant by doctrinal preaching, then there is no disputing the statement that people are no longer interested in doctrine.

But this, of course, is not doctrine. It is pseudo-doctrine. The theories may be true or false—who cares? More urgent matters concern the man of today, matters in which his very soul is at stake.

And these matters are doctrinal.

✦ ✦

What a mistake does God's prophet make who imagines that his people have no interest in the deep things of the soul, and perhaps no capacity for them, and who therefore makes of his sermon a mere "practical" talk about some phase of church work! Such a preacher is ever exhorting his people to attend church and Sunday-school, reproving them for their reluctant and inadequate giving, pleading with them to take an interest in the prayer-meeting or the woman's society or the men's club. There is no eager anticipation in their hearts as they approach the sermon hour. That their minister will

have a message that will feed and enrich and stay their souls is not to be expected. His task, he thinks, is to build up the church.

And all the time his people are hungering for a vital doctrinal message. They want to know how to think about life. The humblest of them want to know how to think. They do not want to be cozened into being good, or endlessly exhorted into being good. They want to feel that there is being built up in their inner selves a structure of Truth which will enable them to live by motives and insights that spring out of their own consciousness, not blindly following the crowd of other good people, or merely answering to the appeals of their spiritual leader.

✦ ✦

The modern Church in reacting against the pseudo-doctrines of creeds and texts has made a radical blunder in reacting against the intellect itself in religion.

There is a tendency to discount the intellect, even to scoff at it, to assume that religion can get along very well without it. Religion is stated in terms of an amiable, co-operative disposition to work at social tasks of various kinds under the leadership of experts.

The social movement—as every great and fundamentally sound movement that grips mankind is likely to do—has brought with it a by-product of harm. In attempting to get us to fix a social focus for religion it has too often allowed us to let go the individual focus. And so religion has lost its character as religion.

Strong, sound religion revolves not around a single center but around two foci. The control of the individual is not more truly lodged in the social situation in which he lives than is that social situation controlled by forces that spring out of the individual soul.

And the distinctively religious quality of experience enters at the individual focus not at the social focus.

All of which means that the great task of the religious teacher and leader is not the social task—not the carrying through of this and that social reform—but the individual task—the building up of an inner spiritual life in the breasts of individual men and women.

And this means doctrinal preaching.

It means the illumination of life's mystery by putting a torch in each man's hand, by giving him an individual perception of his own, by training him to master his problems in the strength of his own principles and by the light of his own insights.

Doctrine—yes, the Truth about God, about the soul—this inner world of which even the average Christian knows so little, about the forces that lie at our hand wherewith to conquer our pride and lust and greed and all our sin, about our neighbor and his spiritual kinship to us, about Christ and the spiritual laws by which he was made perfect and by which we are to be made like him, about the world that lies but a hand-breadth beyond this—these are the doctrinal truths men's souls evermore need.

No, Mr. Churchman, the world isn't weary of Christian doctrine, but it faints for the want of it.

The Experience of Jesus

The Fourth of Four Studies of the Religion of Jesus Based on the Lord's Prayer.

BY FRANK WALLER ALLEN

INTRODUCTION: *In its fullness one's religion has four different expressions. First, it is a creed: one must believe something. Second, it is a program: the abundant life is a planned life. Third, it is a prayer: one must seek to know and to harmonize one's self with the will of the Father. Lastly, it is an experience: for after all out of our contact with life and our interpretation of it, is born our philosophy. In these four studies it is my purpose to interpret the religion of Jesus—his creed, his program, his prayer, his experience—as it may be discovered through the medium of the prayer which he taught his disciples.*

THIS prayer which Jesus gave his disciples proved to be his experience. With it as an outline one could write his biography. Jesus not only believed God to be, he not only petitioned him, but God's presence in human life was his experience. Of course I would caution my readers not to confuse the word "experience," as I use it, with the term as it is conventionally used in this connection, that is to say as merely an emotion. By experience I mean to say that Jesus consciously found for himself that God was a fact of life as primary and elemental as air and water and food. The ultimate aim of the creed, the program and the prayer is to discover and co-operate with God for human progress.

Life is changing, a process of becoming. Therefore the truth for us can never be absolute and final. Evolution is a law of the spiritual world as well as of the physical, and in the light of this truth, wonderful reconciliations become possible in the domains of science, religion and philosophy. Thus the new and vital philosophy of Henri Bergson is derived, like that of Herbert Spencer, from the great scientific generalization of the evolution of living species. But Bergson goes further than Spencer, in his emphasis on the creative aspect of evolution. His philosophy discloses the life of the spirit, revealing to us a reality that is consistent with the satisfaction of our highest ideals. In his view, one of his commentators says, the reality of life is essentially freedom: "Life is a free activity in an open universe." Such freedom is the goal of religion.

It is not, however, the amount in the great whole, humanity itself, and the planet on which it has won its success may be an infinitesimal part of the universal life, but it is one and identical with that life, and our struggle and striving are the impetus of life. And this, above all, our spiritual life means to us—the past has not perished, the future is being made."

Why, then, should we fear to bring a free and open mind to the consideration of religion? Truth has nothing to suffer from truth. When life forces us to discard a dogma that has outlived its usefulness, life offers us something better in its place and we have no excuse for repinings or misgivings. The sun is not extinguished when a candle burns out. To love the ancient forms of religion more than we love the religion which created those forms is idolatry. To fear that light has died when an old lamp is broken is childish lack of faith. There is no real loss in our individual lives, as there is no real loss in the universe. Human experience is a progressive discovery of good. The religious experience is a progressive discovery of God.

Our spiritual life is not a thing apart, but is born of and colored by our physical and emotional and intellectual experiences. And as these experiences are part of the ever-moving, oft-changing stream of life, they change, and our spiritual needs change with them. Religion, which links our consciousness to this vast current and makes us feel our rela-

*Our Father who art in heaven,
Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.*

tion to the stupendous, uncomprehended scheme of life, is something at the same time universal and intimately personal. Therefore, no definition can hold God, nobody can put him into a formula for us. Our discovery of God is a constant, ever-increasing, never-ending process, like our discovery of life. It is after all the great adventure, to which love and service and toil are all contributory.

This was the experience of Jesus. You ask: "Where did his knowledge of God come from? Were his ideas and ideas' realizations?" Or were they communicated to him in some miraculous way?" If so, he was not made in all points like unto his brethren. He found out God, precisely as all the children of men must, by living with him and experiencing what God is to us. He started life with an exalted view of God, taught him by parents who inherited the best in Israel's religion; he lived with the God of his fathers, only as none other had ever lived, in unbroken accord with him; and he made the greatest of all discoveries, the discovery of the God whose purpose is set forth in this prayer. He was

"the first that ever burst
Into the silent sea."

All of the great souls from mountain-peaks, from their highest moment of inspiration, have seen dimly and from afar what Jesus saw plainly. He was the pioneer in the complete knowledge of the purpose and character of God.

Translating the prayer into the terms of autobiography, it reads:

"I have discovered God, my Father, and all men's; I have found that his character compels supreme adoration; that his will is that earth shall contain a brotherhood of his children dwelling together as they do in heaven, the sphere of his ideals; that he has cared for me faithfully as I have striven to fulfill his

will; that he forgives freely as we forgive, and so has been entirely at one with me, who have always forgiven my brethren; that he has never led me into temptation without providing a way of escape, that I might in his strength meet and vanquish it."

Are not the words of this prayer the record of the spiritual explorations of one who

"Lived with God in such untroubled love
And clear confiding, as a child on whom
The Father's face had never yet but smiled;
And with men even, in such harmony
Of brotherhood, that whatsoever spark
Of pure and true in any human heart
Flickered and lived, it burned itself toward Him?"

And because it was his experience, he said to his brethren, "follow me." To share his purpose and to make it our prayer is to repeat his experience and join in his freedom.

Jesus went to school with a living God who was then at work in his world, and not with a god who had acted long ago and put it down in a book. He learned religion by the laboratory method of actually living.

Our times demand a livable, lovable religion. There needs to be a simplification of our definitions and a practical, everydayness to our expressions of religion. The eternal must be humanized, brought to earth and wrought into the commonplace routine and duties of daily life. He who, without robbing or depreciating the sanctuary, discovers God in the streets has found immortality here and now without regard to time or place. Jesus experienced God in everyday life.

RELIGION AND EVERYDAY LIFE.

To be great a religion must be intimately related to the most commonplace experiences of everyday life. To our daily bread; our daily temptation. It is easy to believe that one has discovered God in a Gothic cathedral, but it requires greatness of soul to find him in the hurrying, light-hearted throng on a September Saturday night. But the point is that he is in the crowd; in the laughter, hopes and dreams of youth; in the living, striving, heavy-happy-hearted human throng! God is there or nowhere; and it requires neither a genius nor a poet to make this discovery. Sympathy in human things and a faith in folks finds God among the people.

Thus do we become seekers, constantly determining the relation of God to life. And in the Christian religion we determine the relation of God to human life through the mind and activities of Jesus the Carpenter. Thus is religion made simple and reasonable. Such a religion has no creed save that the God of Jesus is in his world; the conviction that justice and gentleness shall cause "the desert to blossom as the rose"; to give people a chance to be good by first making them happy; and to pray that we

may be delivered from stupidity, ignorance and selfishness while we are granted an open mind and intelligent faith and a love at work for folks.

A religion which does not express itself in fraternal social relations is not a religion, but a mocking masquerade. The Christian who does not feel the poverty of our large cities to be a reproach to society, the hunger of mothers and babes to be a sinful and shameful thing, the toil of little children to the end that palaces may be built for human drones to be as unholy as the crucifixion of Jesus

itself, is in need of the service of some true Christian missionary. To be a good Christian and a bad citizen without seeking to remove bad social conditions is impossible.

ONLY CHARACTER COUNTS.

Finally, it was the experience of Jesus that the divine element in religion is love. Love manifesting itself in service is alone divine in Jesus of Nazareth and in man. Love without service is base; and service without love is dead. The absence of either results in atrophy of

character. And only character counts—and then it doesn't unless used for human service. God hates servility as much as he loves that gentle mastery of life to which he always lends a hand. If there is anything which makes one man God's son more than another it is a deeper love and a greater service. It is thus only that we become one with our father and share immortality. Greater love hath no man than this, that he live his life for his friends. Consequently greater religion hath no man than this, to know God in everyday life and to live for his fellowman.

Publishing Religion Abroad

BY ORVIS F. JORDAN

MAKING the church and religion known is an enterprise which involves ethics, psychology, sociology, aesthetics and many other sciences and arts. First of all, perhaps, we ought to know whether it is proper to speak at all about publicity for our religion and its institutions.

The Old Testament prophet was not squeamish about the methods he employed to bring his message to the attention of the people. Isaiah almost naked in the streets of his nation's capital was a sensational preacher of the coming captivity of Judah. Jeremiah, despairing an audience to which to preach, wrote what he had to say in a book, not a bad occupation for some men of today who preach to empty benches a message which they are sure the world ought to hear. The very word gospel means "news." The command to "publish abroad" is one of the injunctions in connection with gospel work. There were no newspapers in Jesus' day, but the equivalent in modern life was used. Disciples were sent ahead as messengers to announce their Lord's coming and to give some idea of what his message was to be. Paul was not satisfied with preaching but used his epistles to continue a preaching ministry to churches that he might not see for awhile. It is foreign to the spirit of the gospel for us to hide our lamps under bushels. We are to proclaim the good deeds of our religion until the faith is like a city set on a hill. We are encouraged to proclaim good deeds to the world in the confident belief that the world will glorify our Father in heaven on the receipt of this good news.

IS PUBLICITY LEGITIMATE FOR THE CHURCH?

The notion that a publicity campaign is secular and that only secular-minded preachers will have part or lot in such questionable enterprises, is born of false conceptions both of publicity and the real nature of religion. An advertising campaign for a church may be secular, but so may a course of sermons on biblical subjects, if improperly handled. A preacher oft seen about newspaper offices may be a consummate egotist exploiting his foolish personality, or he may be a modern prophet who has recognized how religious work should be done in a new century. It is our point of view, at the outset, that a publicity campaign is to arise out of our deepest religious convictions, and that we are to give the larger public not the hay, stubble and chaff of our religious household, but its real treasures.

The church, as well as a soap factory, must have good goods, or else it is no

use to advertise. More than one firm has promoted an inferior article at great cost, only to find that the public soon turned away in weary disgust from the fraudulent article that was exploited



Rev. Orvis F. Jordan.

with such fair promise. The church with an out-grown message will do well to seek no publicity. Display ads, bill-posters, electric signs, and house-to-house distribution bring only disappointment to such.

Ethics, too, has its place in an advertising campaign. "The truth at any cost" is the slogan of the great advertising organizations of the country, because nothing else works. When a church advertises good music, and provides glory-land songs, the public represents the misrepresentation. "Strangers Welcome" is on many a church signboard, when the visitor comes and goes without the slightest notice from the congregation. More than one preacher dares to announce himself for a given subject, and changes the arrangement without notice, to the disgust of the visitor who comes after the advertised article. It will not do to advertise a refrigerator as "A Home-like Church." This invites disgust and revulsion of feeling.

TWO FORMS OF CHURCH ADVERTISING.

The publicity agent for the church must also have some artistic feeling, or the proprieties will be violated continually. Undertaking firms do not advertise with "Sunny Jim" pictures. The skilful ad for such a firm creates an impression

of dignity. A publisher who would advertise a book on philosophy by means of a cartoon, would not find that his investment paid. On the other hand, a burlesque show that had its ad set in text type would be equally inefficient and futile in its campaign. There are styles of printer's type and methods of approach for every mood of the human mind. The man who would commend the gospel of Christ with a funny picture, lacks completely in aesthetic feeling and consequently in advertising efficiency.

Two rather popular forms of church advertising right now might be mentioned, as illustrations. They have nothing to commend them except that they seem to their perpetrators to be funny. There is the church blotter which makes a pun out of the noble text regarding the blotting out of our sins. It makes men laugh but never drives them to their knees. A still worse device came out last winter, making a pun on the "Safety First" movement throughout the country. A big safety pin was attached to a card, and "Safety First" was connected with the sacred theme of the safety of our souls. It brought a shock to religious souls; it was worse than useless.

ADVERTISING AND PSYCHOLOGY.

There is the sociology of advertising. Any given denomination is apt to operate generally with certain groups in the social structure. This is much more true of a local congregation. The sociological question for the advertiser is this: how does my constituency receive its ideas? In a town where the socialists have accustomed the working people to accept tracts and read them, there is a hint to the church from this fact. In another town, the newspaper is the big outstanding agent of publicity for the church to use. Some kinds of people can best be reached through their mail, as for instance office men, who feel some conscience about reading letters and answering them. This makes apparent how useless it is for a publicity man in the church to copy methods from another parish, unless the conditions of the two parishes are somewhat similar in character.

There is probably no more important science in connection with advertising than psychology. Professor Scott of Northwestern University is the foremost authority in the practical application of psychology to publicity. His book on advertising is now in every high grade commercial course in the country, and should be in the library of every preacher who would know his job as a publicity agent.

The advertiser must know how to secure attention. He must realize there is a limit to the time he may hope to hold attention, so he must not try to tell all his story today. Frequency in advertising attack tends to break down opposition and to wear grooves into the mind of the public. There is the suggestive element in advertising. An ad is a bad one which facetiously advises the reader to do the opposite of what he ought to do. This may engage attention but will not secure favorable action. There is the proper play upon emotions and motives in advertising literature. The preacher may understand this when he stands in his pulpit but have no feeling for it when he writes an article for the newspaper, or prepares copy for the printer.

SELF-LAUDATORY "PUFFS."

We must vigorously exclude a type of publicity which the wrong kind of preacher has sought, the advertisement of the person. Newspaper men have been more disgusted with preachers on account of the self-laudatory puffs mailed in from time to time, than for any other reason. No newspaper man of any repute seeks notoriety for himself. He is satisfied to toil year after year in his office without even the poor comfort, in many cases, of seeing his name appear in his paper as editor. The least known of all the great men of our community are the editors. Men who are so modest in the treatment of their own personality cannot understand the attitude of the preacher who describes himself as "the greatest of them all." The preacher's name must often appear in connection with the work of his institution and with the preaching of his message. There is a natural way for this connection to be made which is not offensive. There is no point, however, which the preacher should watch with greater care than the preservation of a proper modesty in his publicity work.

What are the questions that people ask about the strange church? They must be our guide in the kind of publicity we give our institutions. Some people in a new community look for the church with the good music. Others look for the church of the "leading people." Still others want to be assured of vital and human preaching. Others want the church of the "glad hand." The prohibitionist will want to be sure that the church is straight on the saloon question. Others will ask what the church is doing in the way of social service, or for the young people. There are unique features in nearly every church program that no one would ask about, but which, if known, would prove a drawing card for the church.

CAN THE CHURCH BRAG?

There must be delicacy and a measure of indirection in the presentation of a church's strong points. A church cannot afford to brag, any more than can an individual. One church near Chicago recently announced that it was the most liberal church in town and of the most liberal denomination. Such statements, even if true, do not leave a good taste in the mouth of the public. If a church is conscious of being weak in any matter that the public esteems of importance, the more publicity there is, the worse the case of that church. It is not dishonest for a church to "bull its stock" by throwing up into relief its strong points.

A church cannot say that its worship is this or that. But the printed order

of service on a church calendar, scattered throughout the community might relieve someone's anxiety about what would happen if he went to church after twenty years' absence. This order of worship is noticed first by most people who pick up church calendars, so it is fair to infer that the order of worship is not a matter of indifference to the people.

We cannot brag in our advertising matter of our leading people. We can, however, connect their names in natural ways with church activity in our publicity. In this way, the public learns to associate these lay people with the local church to the credit of both.

The means of making the local church known to the general public depends upon the section of that public that may be in mind. We usually send our news to the religious weekly, if we send it at all, either as a favor to the editor which he is supposed to reciprocate, or as a means of personal aggrandizement. That the notice can ever mean anything in the promotion of our local work often escapes us. Yet many can testify that favorable account of our church doings may open doors to us. The Disciple newly moved into our community often comes with his mind made up about our church. If he reads a church paper, it is our fault if he comes to us unfavorably impressed. He does not care to unite with a church that "the brotherhood never hears of."

HOW TREAT NEWSPAPER MAN.

The matter of getting newspaper publicity for the church means first of all courteous treatment of newspaper men. People will be rude to a reporter who are not rude to any one else, but such rudeness is more expensive than almost any other. Courtesy brings a favorable interpretation for the church in any situation in which it finds itself.

It is the human story of church activity that gets into the newspaper. The newspapers had the story of a man who forged a check in our city once, but they never had the story of how men in the Disciple church raised money, and saved the poor victim of a first mistake from the penitentiary. The press had the narrative of how a man attacked his wife with a hatchet while in delirium tremens, but there was no story of how this man was sent to a sanitarium by our church and reclaimed to society. Any preacher knows that his work furnishes material for another book like Macfarlane's "Those Who Have Come Back," or Begbie's "Twice Born Men." Much of such material must be held with the same honor as that of father confessor, but some of it may be given to the world to prove that religion is as real now as ever.

The church printing is an important subject. One pastor among the Disciples asked his church for an appropriation for five thousand dollars for publicity, largely to be spent in printing.

The church bulletin is one of the most outstanding features of our modern church advertising. Some of them are so badly written, and so lacking in interest that they are not very useful. Frank Waller Allen of Springfield uses the designation on the announcement page, "The Church Life." The church bulletin is carried home by the children into households from which the adults do not come. It rides around in men's pockets and, when thrown away, falls into the hands of other men. It lies around in the house, and when the house-

wife throws it away, she thinks again of the church. I cannot doubt that a church bulletin is of more value than a series of advertising cards such as used by many churches, for it is a more interesting document when properly edited. The back page can often be used for a noble poem or doctrinal statement. Extracts from the best reading of the pastor are in place here.

A business house is judged by the quality of its printing and so is a church. We cannot afford to use cheap paper. Dodgers on cheap stock handed around the community are a sure mark of a church with a cheap conception of itself. Good printing costs a little more, but cheap printing is dear at any price.

PERSISTENCE IN ADVERTISING.

Any advertising campaign without follow-up plans is largely lost. If the announcement of a special service brings a large audience, there should be cards in the pews to secure the names of the strangers who may be present. These should then receive the weekly bulletin of the church through the mail for awhile as a follow-up idea.

The gathering of a mailing list and keeping it in order is one of the important tasks of a live church. Some pastors keep all the new names they get at the church door for the mailing list. Once a month, all year round, the people on the list get something from the church, either the monthly parish paper, or the bulletin, or a post card announcement of some special event. Occasionally the list is revised. A person who has received the mail a year without result is taken from the list, unless there are special circumstances to justify retaining the name. This advertising campaign costs some money but it has been demonstrated again and again that the results achieved bring the money back again several times within a year, so we should never hesitate to spend our funds wisely on postage.

It is the continued effort in advertising that pays. The prize fighter tries to find his foe's weakest spot. Then he hammers at this spot until he gets results. The men that have made money on advertising have not been quitters. Nothing but a year-in and year-out program brings success.

Most preachers reach but a relatively few people with their message. Compare the influence of such a prince of pulpits as Dr. Gunsaulus with that of Pastor Russell. The former has the ideas but the latter has known how to circulate his stuff all over the world. Pastor Russell's sermons go in boiler plate to the country weekly. The printed volumes of his millenarian doctrine run into over a million volumes in the various languages. I venture the assertion that there is in the world today no more widely circulated religious literature than that of Millenian Dawn, except the Bible itself. If Pastor Russell is a real factor in church life, it is not because of his ideas but because of his being master of the art of publicity.

HOW THE TOWN PAPER HELPS.

Seventh Day Adventism is a sect that understands the use of the printed page. They have in the world 37 different publishing plants with an investment of \$1,488,388.46 in these various plants and issue printed products in 87 different languages. Their product of literature last year amounted to over two millions of dollars.

The Unitarians, also, have been great

believers in the printed page. Many local churches operate a postal mission and advertise through national journals to furnish tracts free of charge. It is no accident that everybody knows what Unitarianism is, even if the nature of its religious life has prevented much growth. There are thirty times as many Disciples as Unitarians. Are they as well known? Certainly the Disciples have been far better prepared to have their essential ideas see the light of day than any of the sects we have mentioned.

Preachers who preach good sermons on interesting human themes in religion, can get the town paper to print their stuff. Send some in to the editor if he doesn't ask for it, so he may judge of its interest. Copy written on a type-

writer, double spaced to admit of corrections, and arriving well in advance of the date of publication, has the most chance of publication.

Our people often ask us to print our sermons. A printed sermon left behind is of more value than many photos. The people will remember a man's face, easier than his ideas.

PRINTED SERMONS.

The printing of sermons is not so expensive as many have imagined. They should go on a page the size of a book, and a sufficient number of them can be bound up for future reference by any one who is interested. Between ten and fifteen dollars will print a sermon in such form, and the copies sold will materially reduce the net cost. After the

pastor does it a few times himself, individuals and organizations may wish to do it for him. A thousand copies of a good doctrinal sermon on the history and purpose of the Disciples would be a good investment for any church.

It is impossible in the compass of a single article to speak of bulletin boards, electric signs, street car signs, and many another up-to-date method of commending religion to the attention of the public. This much has been written to insist that if the great plea of the Disciples of Christ were given the same diligent press-agenting as, for instance, Christian Science has, we should go forward by leaps and bounds. Efficient preaching of the gospel of Christ must include the intelligent use of the best methods of modern publicity.

The Scandal of Sectarianism

BY R. W. GAMMON

In the Congregationalist.

"WE REGARD no community adequately churched until we get there." Thus spoke a petty official of one of the great religious organizations of America. Another official of the same organization predicts that the denomination which he represents will in a few years absorb all others of the United States and then contest the field with the Roman Catholics.

These are extreme statements of the sectarian spirit that is the curse of small communities and mission fields in the middle and farther west. It emphasizes how far this spirit can go in denial of all that is fundamental in the spirit of Jesus. The following incidents are typical of a situation that some of us thought had ceased to exist. The spirit that led a prominent member of a great church to say when he heard of Henry Ward Beecher's death, "Oh, well, that's just another Congregationalist gone to hell," still lives. Residents in small towns or pioneer mission fields will multiply examples.

A STORY FROM REAL LIFE.

In a small Illinois town there were two churches, the A's and the B's. The B's called a meeting to plan for a new building which was badly needed. The A's heard of this meeting. They immediately got together and though their need of a new building was not great they voted to proceed at once to the erection of a structure and sent their solicitors to obtain all the outside money possible. The B's waited two years more before they were able to build. For a month during these two years the A's sent a member of their congregation to

count the people at the services of the B's. This person would come near the close of the service, stand just inside the door of the audience room and openly count those present. Announcement was then made the next day of how much the audience of the A's exceeded that of the B's.

So great was the bitterness in this community that when the B's had finished their church and seeded down what promised to be a fine lawn about it, they were astonished and grieved to find that horses had been ridden through it again and again and it was completely ruined. If afterward developed that this had been done by young men who were members of the congregation of the A's.

AFTER THE UNION REVIVAL.

Small cities have a good deal of this spirit in their midst. Not long ago in a city of 30,000 population, after a great union revival meeting, the pastor of the largest church in the city—a church that had received large accessions to its membership, sent to the people who were admitted a pastoral letter concerning their relationship to the church. Among other things he admonished them to have all their dealings so far as possible with the membership of their own church and to keep all their business affairs within its circle. This pastor is considered one of the most highly educated and progressive men of his denomination.

Only a few days ago an official of a great missionary society belonging to a leading denomination, said that an agreement of comity or federation in religious work with certain missionary organizations of some denominations was treated by the officials of these organizations as a scrap of paper. An agreement

is held binding by them only so long as it seems to serve their interests to abide by it. It is counted perfectly fair by some missionary organizations for their workers to steal members, strategic positions for new work or church buildings. So aggressive do some workers become that they have been known to stop children on the way to another Sunday-school and persuade them to attend theirs. Every sort of trickery is used, even to the making of a sensation in the administration of one of the ordinances or the use of a demagogue or a mountebank in the pulpit. The strange thing is that some of the most formally orthodox and pious talkers are those who sin deepest in this regard.

SPIRITUAL IDEALS SACRIFICED.

I have wondered if high church officials in denominations so given to sectarianism know what their petty officials are doing. If they do not know and do not call a halt, are they not equally guilty with those who serve them? Sectarianism makes church extension difficult for organizations that have high-minded officials. It is comparatively easy to imbue people who are busy and who do not think much of the consequences, with the world spirit of competition. It is a spirit that easily becomes inimical to all spiritual ideals. Much of the trouble in church circles in small towns and the difficulty of Christianizing the frontier may be attributed to it. It also adds to the burdens of the denominations in securing adequate supplies for the ministry. Self-respecting young men do not wish to dedicate their lives to ecclesiastical thievery. That is what seems to be demanded in many quarters for denominational success.

HEAVEN'S SPEECH

If there be memory in the world to come,
If thought recur to some things silenced here,
Then shall the deep heart be no longer dumb,
But find expression in that happier sphere;
It shall not be denied their utmost sum
Of love to speak without or fault or fear,
But utter to the harp, with changes sweet,
Words that, forbidden still, then heaven were incomplete.
—Jean Ingelow.



EDITORIAL

THE WORLD'S MORAL CRISIS

IT IS manifest that unique and trying conditions confront the Church of Christ throughout the world.

The appalling war now raging among Christian nations over almost the entire continent of Europe has placed a very heavy burden upon the resources, the courage and the moral stamina of the members of the Christian community everywhere on that continent.

In our own land the spiritual depression caused by the war, the scepticism and cynicism resulting from the apparent failure of Christianity to prevent such a tragedy among the very nations who have stood historically as its exponents and defenders, and the wave of materialism which has been generated by speculative opportunities produced by the war, have combined to place the Church in a position at once apologetic and difficult.

In such a time the cause of Christian missions suffers acutely. The revenues contributed in the past by the European churches are greatly reduced, and in many instances entirely lacking. Disturbed conditions in the industrial and commercial circles of America have materially decreased the usual contributions to all benevolences, and missionary funds have borne a heavy share of the loss.

It is clear that the American churches must assume a much larger proportion of the financial support of the work of missions, both in the centers of Christendom and throughout the non-Christian world, if the cause of Christ is not to sustain serious damage in this trying time.

It is of the utmost importance that the Christian forces, regardless of denominational differences, shall work in the fullest measure of unity to counteract the influences of atheism, secularism, moral indifference and the drag of materialistic tendencies.

Every voice making for partyism should be hushed. Those voices that interpret to the Church its basic unity and that call the Church to act upon its unities rather than its differences should be given the right of way in our souls.

We cannot meet the call of God to succor His distracted world while the clamor of sectarian doctrines sounds in our ears.

A NEW PROHIBITION WEEKLY

JUST how big an issue the liquor question has become in the nation is indicated by the multiplication of newspaper organs in the various parts of the country to tell the news of progress and to push the cause along.

The latest to make its appearance and by far the most significant of all newspaper organs of this character now in the field is the *National Enquirer*, published in Indianapolis, the initial issues of which are now before us.

It is edited by the two most effective prohibition speakers in the United States, Gov. J. Frank Hanly and Mr. Oliver W. Stewart. It is a big seven-column blanket-sheet affair with its matter organized and featured like a city daily and with a whole page devoted to signed editorials.

There is a throb of vigor and victory in both the news columns and the editorials that is, of course, characteristic of all prohibition literature today, but that seems to be more firm and intelligent in this case than elsewhere.

Through the personalities of its two editors, the paper

combines the points of view of both the Anti-saloon League and the Prohibition party, uniting these two methods in a synthesis that all lovers of the great cause, irrespective of particular ways and means of advancing it, will be glad to behold.

PRESIDENT BURNHAM WAS MISTAKEN

WE HAVE been hoping to be furnished with a word of explanation from President F. W. Burnham of the American Missionary Society, relieving the critical situation in which his letter to Rev. C. C. Cline placed the General Convention and the missionary societies, but since the publication of this correspondence in our issue of October 14, no word has been received from him.

It is far from the purpose of *The Christian Century* to discredit Mr. Burnham's leadership of the American Society in any degree in these days when that society is in dire need of every ounce of loyal support its friends can give. And our affection for him personally is such that only the most serious matters of principle could persuade us to put him in the position of being flatly contradicted by facts and by his colleagues who know the facts.

But the principle involved in the General Convention seems to us to be so vital to the well-being and progress of the Disciples of Christ that personal considerations ought not to deter us from giving the facts to our readers. The principles involved in the General Convention are more important than any one man, more important—we speak advisedly—than the continued existence of the American Society. The benefits that will accrue to the Disciples' cause through the unification of all their general interests under the guidance of a General Convention representing the churches, far outweigh the service that any single society can render, great though that service is.

Therefore when the president of the American Society gives aid and comfort to the enemies of this great progressive achievement, enabling them to quote his words and gloat over them, words which array not only his own society but all the societies against the future usefulness of the General Convention, it seems an evident duty to say as plainly and bluntly as we can that Mr. Burnham was altogether mistaken, that there was no ground in fact for his statements but that the very contrary of his statements is true.

Secretary Graham Frank's letter as published in *The Christian Century* last week shows conclusively that Mr. Burnham was altogether mistaken when he assured his correspondent that the General Convention would henceforth have no co-operation whatever from the national missionary societies. In addition to Mr. Frank's letter we have received letters from officials of all but one or two of the national societies, many of them reciting at considerable length the same sort of facts set forth by Mr. Frank, and all of them indicating that no action has been taken changing in any essential respect the relation of the societies to the General Convention since that relationship was established at Toronto in 1913.

In a personal interview we were assured by Mr. Burnham's colleague, Secretary Grant K. Lewis, that the American Society had taken no action whatever which would justify its presidents in saying that it was "not in any sense subject to the advice, direction or co-operation of the General Convention."



Several officers of the General Convention besides Secretary Frank have written us expressing astonishment at Mr. Burnham's statements, both the sentence quoted above and that in which he declares that even "if the General Convention continues to live, as it may in name, it will do so without any co-operation on the part of the societies." That there is any disposition justifying such a prophecy is bluntly denied also by most of the letters we have received from the officials of the various societies.

From all this it is plain that Mr. Burnham was mistaken, and, as one secretary put it, that there was absolutely no ground for his declarations except, possibly, his own wish to have them true.

While we will gladly publish in *The Christian Century* any statement Mr. Burnham may deem it desirable to make, we do not regard any further discussion in this paper as necessary for getting the truth clearly before our readers.

But we hold it to be the very urgent duty of the president of the American Society to inhibit a certain other newspaper from further exploiting his indiscreet and unfounded utterances, and to do so with promptness.

If the situation is thus met promptly and unequivocally no serious harm need come to either the General Convention or the American Society as a result of this unfortunate episode.

THE FIRST AMERICAN HIGHER CRITIC

THOSE Disciples who rage at higher criticism should pause long enough to consider that Alexander Campbell was really the first higher critic in the American theological world.

This is a fact that has not been sufficiently dwelt upon. In his treatment of the Bible Mr. Campbell was a heretic in his day. And his heresy consisted in his teaching virtually the same principles of interpretation as modern historical criticism stands for. His principles of interpretation were not so well developed for the very reason that he was a pioneer. But his sermon on the law, preached when he was a very young man, and which marked him as a "dangerous teacher" brought a new view of the Bible into the religious world. At that time men thought of the Bible as a level book. All parts were of practically equal value. It was more or less magically used. Many were accustomed, when in need of divine guidance, to let the Bible open of its own accord and whatever portion the eye fell upon was taken as providentially adapted to the need of the hour.

Against this Mr. Campbell revolted. He declared that we had to discriminate *within* the Bible. Some portions of the Bible were truer than others—for us. The Old Testament was for the Jewish people. We are not bound by it, he declared. We are under the New Testament. Even the ten commandments are not law for us.

That was strange doctrine. It startled and maddened the Church.

The principle of the three dispensations each with a literature of its own, the literature of the Judaic dispensation succeeding that of the Patriarchal dispensation, and being itself in turn succeeded by the literature of the Christian dispensation—what have we here but the conception of the *progressive* nature of revelation stated in terms as clear as it could be stated before the appearance of modern evolutionary terms.

Rev. E. B. Barnes, in the *Christian Evangelist*, states

the service rendered by the Campbells, father and son, thus:

If the Campbells reduced the matter of conversion to a rational process, they insisted that we apply rational methods of interpretation to the Scriptures. In their hands it ceased to be a book of dead levels. They made clear the distinctions between the law and the gospel, between the Old Testament and the New. They brought to it the methods of the scholar. They allowed it to speak for itself. It became a book of human interest. They urged that men read it as they would read any other book, under the same principles of interpretation. At once it lost its mechanical, magical, and mystical meanings. The hap-hazard method passed out of date. We were exhorted to bring to it the best judgment we possessed, and to read with our minds open to its teaching. When we think of it, what else could be done? We read the Bible with the same eyes, we understand its words according to the lexicon, the same memory reproduces its teachings as the teaching of any other book, we contemplate its beauty and its wonders with precisely the same faculties that we bring to the perusal of Shakespeare.

Mr. Campbell's adumbration of the modern critical movement was sufficiently explicit to have rendered the Disciples, had they been left to their normal development, for a place in the very front rank of that movement.

It is perfectly justifiable in the light of history to regard Mr. Campbell as the pioneer of historical criticism in the American Church.

OPPORTUNITIES IN THE ORIENT

A COMBINATION of inherent defects in the ethnic religions of the east and of the corroding influence of western thought and example in the realms of business and science has brought about a condition of affairs in China and in Japan which is giving much concern to the ruling authorities.

The moral basis for future individual and collective action is becoming obscured. Laxity of conduct is becoming too frequent. Pessimism is too common.

Hence the effort of the President of the Chinese republic to reinstate the authority of Confucianism, not in an exclusive way hostile to Christianity but as a prudential measure, on the ground that the state needed the sanctions of religion for the moral demands henceforth to be made upon the Chinese citizen as a patriot and as a lover of his race.

Hence also the repeated efforts of Japanese officials to bring about a reaffirmation in the generation trained in the universities and colleges of Japan and of the Occident of that ancient ardor and devotion to religion as such which, in the opinion of the officials, is necessary if the moral issues facing that nation internally and externally are to be solved rightly and in a way to prolong the national life.

It was the misfortune of Japan that her first break with her native faiths came at a time when the western world was concentrating so much of its thought on a materialism, practical and theoretical, which it since has found wanting and is rejecting today.

Japan is now similarly repentant of its unwisdom.

Witness the deliverance recently put forth by prominent Japanese who form a society called Concordia. In it they distinctly relate their immediate, present national laxity of ethics to too ready acceptance a generation or more ago of a materialistic philosophy, and to an undervaluation of idealism.

Thus Japan must be included in that wide circle of the nations today who are revolting against irreligion and moral indifference and are seeking for the way to set up truth and righteousness.

The opportunity for Christian direction of the religious life of the Orient was never more wide and more appealing than just now.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Ministerial Salaries in the United States.

In connection with the work of the men who are raising ministerial pension funds in the United States, in the different denominations, there has been collected some very valuable statistics on the ministerial salaries of the various denominations. These are given as follows: Unitarian, \$1,221; Protestant Episcopal, \$994; Universalist, \$987; Lutheran, \$744; Presbyterian, North, \$977; Presbyterian, South, \$857; Methodist Episcopal, \$741; Northern Baptist, \$683; Methodist Episcopal, South, \$681; United Brethren, \$547; Disciples, \$526; Southern Baptist \$344. It would seem from these figures that the more evangelical of the denominations are not the more liberal in their treatment of pastors.

Oklahoma City Gives School Building to Methodists.

The city of Guthrie, Okla., gave the Methodists the old capitol building for the use of a proposed Methodist University of Oklahoma. Some citizens protested this action and suit was brought which was carried to the supreme court. The highest court of the state has just affirmed the right of the city of Guthrie to act as it did and the Methodists will now go forward with their plans to found a strong educational institution there.

Seeking Scholarly Preachers.

In an effort to encourage habits of study on the part of its ministry the Methodist Episcopal Church, South, has a post-graduate reading course for its preachers. The works include this year are: "The Doctrine of the Person of Jesus Christ," Mackintosh; "The Divinity of Our Lord," Liddon; "Christianity and the Nations," Speer; "John Ruskin: His Life, Teachings, and Death after 500 Years," David S. Schaff. The bishops, in accordance with a vote of the General Conference, urge all the preachers to pursue this course.

Congregationalists Hold National Council.

The national body of the Congregational fellowship is the National Council. This just closed its session at New Haven, Conn. There has been some opposition to the organization of such a body, as to the delegate convention among the Disciples, and also a careful restriction of the functions of the body. The meeting this year faced the problem of the relationship of the Sunday School and publishing interests with the home missionary organization of the denomination. There seems to be some overlapping of function, and the strict delimitation of the field of each organization was expected from this meeting. Dean Brown of the Yale School of Religion presided over the national council this year. In his opening address were the following significant sentences:

"He who breaks the nations with a rod of iron is showing the costly and deadly futility of suspicion and hatred as a basis of international life."

"Right here in our own land there is a latent capacity for heroism and for generosity, for moral adventure and for self-sacrifice, which once called into

action will yet write some of the finest chapters ever written in the moral history of the race."

"The Master taught us to take the long view. In his eyes the religious worker was not a hustler, but a sower of seed."

"The huge task of Christianizing our social order means the introduction of a more democratic spirit into the control of all those great industries."

Care for Tuberculous Ministers by Presbyterians.

The Presbyterians have a sanatorium at Albuquerque, New Mexico, in which they care for tuberculous ministers. It is conducted by the Board of Ministerial Relief and Sustentation. There is now a total of about a hundred thousand dollars invested in the plant. The institution is able to take pay patients at the rate of \$45 per month and hopes to secure endowment so patients may be received for five dollars a week.

Question of Union Between Congregationalists and Methodist Protestants Raised Again.

The question of union between the Methodist Protestants and the Congregationalists is being raised again. The former body regards itself more in sympathy with the Congregationalists than with the Methodist Episcopal church from which it divided years ago. For a time a triangle union proposition was talked of including the United Brethren but this is no longer discussed.

The Episcopal Breach Over South American Conference.

Simultaneously with the plan of World Conference on Faith and Order to promote Christian Union, the Episcopalians are divided over the question of sitting in conference with other Protestants over the religious needs of South America. In view of the threatened break of a considerable number of churches from active fellowship with the Board of Missions, the more progressive journal of the denomination proposes as a compromise, not the withdrawal of the denomination from the Latin-America Congress but the following rules for the delegates:

"1. They shall have no power to bind this Church or the Board of Missions

for any purpose by any agreement, expressed in resolutions or otherwise, or implied.

2. They shall abstain from criticism of any other religious body; and especially they shall recognize by due respect the position which the Church of Rome holds in some countries as established by law, and in some countries as having been for three or even four centuries the representative of Christianity.

3. They shall inculcate, so far as in them lies, a spirit of sincere charity toward all other Christian bodies.

4. They shall remember that the purpose for which this Church maintains missions in Latin-American lands is not to proselyte from other Christian bodies but to minister to our own fellow-citizens, and to convert to Christ unbelievers, be they pagans, as so many of the Indians are, or lapsed Christians who have forsaken the Christian faith and the Christian profession; and they shall approach all questions which may be considered by the Congress in the light of this purpose."

Phillips Brooks' Old Church Remembered.

Trinity Episcopal church of Boston was the scene of the long and fruitful ministry of Phillips Brooks. It has recently received \$5,000 for a stained glass window, and three thousand has been given for the Trinity Home for Aged Women. The church conducts a good library where books are easily secured by anyone.

An Archbishop for Dublin.

The most Rev. Dr. Peacocke has resigned as Archbishop of Dublin, in the Episcopal fellowship, and an effort is being made to secure a successor. The Dublin Synod met recently and was unable to secure a two-thirds vote for any one candidate. The two leading candidates are Dr. D'Arcy, Bishop of Down, and Dr. Bernard, Bishop of Ossory. The Bench of Bishops will have to choose the archbishop and will probably take one or the other of these two candidates.

We live in an age when most of us have forgotten that the Gospel of our Saviour Jesus Christ, which he came to preach, and the sanction of which he sealed with his blood, in addition to all else that it was, besides scattering blessings over every class of the community, was above all the gospel of the poor; that the lot of the poor was that which he chose for himself; that from the ranks of the poor he selected his apostles, who went forth into the world to found the most glorious kingdom ever exhibited to the eyes of men; and that from this Master proceeded the words which showed us, in reference to temporal circumstances, that a time would come when many of the first shall be last and the last first.—W. E. Gladstone.

The Sunday School

JONAH A MISSIONARY TO NINEVEH.

(Foreign Missionary Lesson.)

Golden Text: Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. Matthew 28:19, 20.

Lesson Jonah 3:1-4:11; verses 3:1-10, printed. Memorize verse 3:10.

(1) And the word of Jehovah came unto Jonah the second time, saying, (2) Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

(3) So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey. (4) And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

(5) And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. (6) And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. (7) And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: (8) but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands. (9) Who knoweth whether God will not turn and repent, and turn away from his fierce anger that we perish not? (10) And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

VERSE BY VERSE.

1. The word of Jehovah came unto Jonah. When you have an inner consciousness of something that ought to be done, and it won't leave you, it is very likely the voice of Jehovah is speaking to you.—**Jonah.** Jonah signifies a dove. He lived in the time of Jeroboam II. He was the son of Amittai, see Ch. 1:1.—**The second time.** See the first two chapters. Like St. Peter Jonah is not only forgiven, but restored to his office and receives anew his commission.

2. Nineveh. On the east bank of the Tigris, the capital of the ancient kingdom of Assyria, and one of the most magnificent of the old world.—**Preach** The word is rendered "cry" in 1:2. The literal is "cry to it the crying." (Cam. Bib.)—**I bid thee.** Speak the message which Jehovah gives. This is the lesson for all time, and all conditions.

3. Jonah arose, and went. He is now as ready to obey as before to disobey. The decision of character has not been lost by learning to obey.—**Word of Jehovah.** See notes on verse 1.—**Nineveh was.** That is, at the time Jonah visited it.—**Exceeding great city.** Literally, "great to God."

4. Entered into the city a day's journey. A day's journey brought him to a suitable place; here the people were gathered, so he proclaimed his message.—**Yet forty days.** The number "forty" in scripture seems to be the period of probation. See Gen. 7:4, 12 and Ex. 24:18.—**Shall be overthrown.** This is also the word used for the destruction of Sodom, see Gen. 19:21, and Amos 4:11. A brief message like Belshazzar's.

5. The people of Nineveh believed God. These people believed that Jehovah would carry out his threat, and proclaimed a fast in the hope that God would see their deep

repentance and avert the disaster.—**Sackcloth** The custom of changing the dress was not confined to the Hebrew people in token of their mourning.

6. He arose from his throne, and put his robe from him. This was a sign of humiliation and grief, on the part of the king. He is not named.—**Sackcloth and ashes.** The change from a throne and royal garments to sackcloth and ashes portrays very strikingly the mental storm going on within him.

7. Proclamation. He was not satisfied with his own personal example, but proclaimed throughout Nineveh.—**Published.** Heb., "said," RVm. Let neither man nor

beast, etc., It was to be a general and comprehensive sign of repentance.

8. Let (man and beast) be covered with sackcloth. As we put trappings on horses at funeral occasions.—**Cry mightily.** With intensity. It also means, let many cry mightily.—**His evil way.** This may be a general reference to conditions.—**Violence that is in his hands.** This was the social sin practiced by them and their chief sin.

9. Who knoweth whither God will not turn and repent. They thus express their hope that God will save them out of this calamity. He has in mind the one true God.

10. God saw their works. Deeds count with God, not mere words.—**That they turned from their evil way.** Had genuinely repented.—**God repented.** The fact that they ceased to do evil kept them from the consequences for the same. The verse does not indicate that God waited until the time was fulfilled to make them free, but did it just as soon as he saw their whole-hearted penitence. God always deals thus with his children.

A Penitent Prophet

The Lesson in Today's Life.

By ASA McDANIEL.

Our lesson is the story of a special mission to a heathen city. From it we see what God is to those who truly seek to do his will. We are taught that obedience is the great word in life.

Jonah was changed from a coward to a dauntless and heroic prophet. He thought himself free when he fled, but his first real freedom came when he started to fulfill the command of God which was plain, pointed, and uncompromising. He found, as every man must sooner or later find, that true freedom is found in the path of fulfilling one's highest self.

The other lesson which the story gives us in graphic language is that God is no respecter of persons. His love and mercy are for all men and all time.

Men are still living who need the same lesson that Jonah learned for with many the sole motive for foreign missions is to hold back the heathen from that bottomless pit into which they are tragically marching, as the Russian soldiers marched into the fatal ditch of Schweidnitz. They have not received the larger vision of the Father's love.

There is nothing more remarkable about Jonah than the fact that, in those dark and far-off days, he had caught even this glimpse of the universal Fatherhood of God. To miss this in the history of religion is to miss the very heart of God's dealing with men in all ages.

God gave remarkable power to the message of his servant, so that Nineveh was aroused to deep concern about its sinful condition. Jonah's was a simple, direct message, one that was intended to shock the Ninevites.

The authority of missions lies in our appreciation of the needs of humanity, inspired by the life and spirit of Jesus Christ in the world.

In addition are to be considered also the marching orders of the Christ of God who said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you: and lo, I am with you all the days, even unto the consummation of the age."

There are thousands who do not go or give to missions because they do not recognize the authority found in the social redemption of the race. No mere dictatorial authority of missions will ever

save the world or inspire men to the great world task.

The aim of missions is to make the spirit of Jesus the controlling factor in the social order of all lands and among all peoples. It is to so present him that the people will live like him in all the relations of life. It is to make his spirit live again in the world in a practical sense, thus making it help in the great problems of life.

The life of Jesus is vital and helpful to us in just so far as it finds us and influences us to live toward our fellowmen just as he lived toward his fellowmen.

Hence the missionaries preach and teach and heal the people in all lands. They live as near as they can like Jesus in their day and with their people.

The method of missions is simple, as all God's plans for us are simple. He simply finds the man or men who will go and fills them with the divine spirit and sends them forth. Jonah was sent to Nineveh. Isaiah was sent to the sinners of his generation. Paul was sent to Macedonia. Carey was sent to India. Judson was sent to Burma. Moffat was sent to Africa and all their successful followers in missionary succession were God-called men and heaven-sent to the people of their generation in all lands.

The call of the world today is for men, men touched by the Spirit of God. For—

"There's a wideness in God's mercy,

Like the wideness of the sea;

There's a kindness in His justice,

Which is more than liberty.

There is welcome for the sinner,

And more graces for the good;

There is mercy with the Savior;

There is healing in His blood.

For the love of God is broader

Than the measure of man's mind;

And the heart of the Eternal

Is most wonderfully kind."

"It is not so much where you are as what you are that makes your heaven. The bright, cheery soul who lives the life of trust sees only the sunny side of everything, and has learned to endure cheerfully and with a bright face where everything looks dark."

The more people know the less they brag about it.

If you're in a stormy mood,

Try to quell it;

If you think an unkind thought,

Do not tell it.

Disciples Table Talk

Disciples at Yale Hold First Meeting for the Year.

The Campbell Club of Yale held its first meeting this year at the home of Prof. and Mrs. J. C. Archer. The meeting was well attended, reports F. W. Shorter, corresponding secretary. The new men spoke on the questions: "Why I Am a Disciple," "My College," and "Why I Came to Yale." Two honorary members, Prof. B. W. Bacon, Congregationalist, and Prof. D. C. Mackintosh, Baptist, addressed the club. The following Disciples are in attendance at the Yale School of Religion: C. W. Longman, E. H. Longman, and E. N. Griggs from Cotner; S. J. Burgess, C. D. Grubb, E. E. Higdon and E. K. Higdon from Eureka; H. A. Blanning, R. Hueston and P. A. Poffenberger from Bethany; A. Leitch and C. Reidenback from Butler; H. P. Lovell and F. W. Shorter from the Bible College of Missouri; C. E. Pickett, W. A. Tate, Hiram; C. B. Swift, Canton; and F. E. Livengood from Drake. In the honor list for last semester appear the names of two Disciples of the Senior class: R. L. McQuarry (first honors) and F. A. Poffenberger (second honors).

On Friday, Oct. 22, the Campbell Club enjoyed a visit from Pres. H. O. Pritchard of Eureka College, who gave a very enthusiastic speech on the inadvisability of Disciple students leaving their own brotherhood for other denominations.

Virginia Disciples Hold Fortieth Annual Meeting.

Several hundred ministers and other delegates attended the Virginia state meeting, held at Seventh Street church, Richmond, the last week of October. George W. Kemper, pastor of Hanover St. church, Richmond, presided over the sessions. H. C. Combs, field secretary of the state organization, is rounding out his fourteenth year as the active head of the church's missionary work in Virginia. He has accomplished a great deal in that time, and the growth of the denomination in many sections is due largely to his efforts. Guy L. Carter is secretary of the Bible-school work. The Disciples of Christ have more than 340 churches in Virginia, with a total membership of approximately 32,000. Their church property is valued at \$1,000,000, with the property of Virginia Christian College, Lynchburg, conducted under the auspices of the church, worth \$100,000.

Ohio State Missionary Society Successful.

In five years the Ohio State Missionary Society, of which I. J. Cahill is secretary, has brought to self-support twenty-two mission churches. In the same length of time state evangelists have held 213 meetings. The total number added to the churches in that period is 6,275. "Ohio Day" will be observed next Sunday with offerings from the churches of the state for the work of strengthening the Disciple cause in Ohio. The work of W. H. McLain, State Bible-school superintendent, is meeting with marked success. He will hold institutes soon at Ironton, Felicity and Ports-

P. C. Macfarlane's New Novel to Begin Publication.

Peter Clark Macfarlane attained wide fame as a writer of timely articles. Now he has completed a vital modern novel, which will begin publication in the November 20 issue of Collier's Weekly. The story will later be put out in book form. The title of the novel is "Held to Answer," and the leading character is a man who finds himself in many roles in his progress from book agent to minister.

Central Church, Portland, Holds Last Service.

Central church, Portland, Ore., held its last service as an organized body on Oc-

tober 31, and immediately after this meeting the East Side Christian Church was organized. The first service of the new organization will be held next Sunday with A. L. Crim, formerly pastor of the Central church, as pastor. The Central Christian church was first organized in 1902, and a temporary building was used for the services until the building of the present stone structure in 1911. In 1913 two separate mortgages, one for \$15,000 and the other for \$16,000, were placed upon the property and filed one minute apart. Since that time the burden has been so great that many of the members did not feel like carrying the load of debt. It would probably take nearly \$40,000 to settle the debts of the organization, according to Mr. Crim.

Bible-school Works for Two Thousand Members.

Franklin Circle church school, Cleveland, O., is now working toward a membership of 2,000. It is expected that the new Bible school will be completed by December. W. F. Rothenburger, pastor of this church, is planning a meeting for January, in which L. N. D. Wells, of High Street church, Akron, will do the preaching.

Chicago Laymen Adopt Policy for Mission Advance

Chicago Disciple laymen held a small but representative "rally" at the Jackson Blvd. church during the Laymen's Missionary Convention. President A. McLean, representing the Foreign Society, and Mr. A. M. Harvout, of Cincinnati, a member of the board of the American Society, spoke on behalf of their several interests. Talks



Mr. E. M. Bowman, president of the Chicago Disciples' organization.

were made by Lloyd Miller, of Metropolitan church and C. G. Brelos, of West Pullman church, on the Every Member Canvass. City Secretary W. G. Winn presided. A committee consisting of H. L. Willett, Dr. P. L. Prentiss and Mr. Leon L. Locher, brought in a report on a policy for the Disciples' churches of Chicago with reference to an advance move in mission work for the coming year. The report was carried and later read at the great meeting at Medinah Temple. The report recited the recent action taken by the city missionary society in an effort to bring greater unity and larger results to its co-operative work in Chicago: the election of Mr. E. M. Bowman to the presidency, Dr. P. L. Prentiss vice-president, and Mr. W. E. Palmer, treasurer, and the modification of certain portions of the constitution at the request of one or two of the churches. "The so-

Native African a Remarkable Scholar.

Thos. B. Kalane, a native born African who was baptized by W. H. Book, of Columbus, Ind., three years ago, has completed his course at Wilberforce University and will spend one year at the Southern Christian Institute, Edwards, Mississippi, and then go back to his native land to preach the gospel. Mr. Book says that in many ways Mr. Kalane is the most remarkable man he has ever seen.

Geo. W. Wise Teaches Large Men's Class.

George W. Wise, pastor at Camp Point, Ill., teaches a men's class of 118 enrollment, although Camp Point has a population of only 1,220. The class is one of the largest in western Illinois. It has an average attendance of 79. There were 97 present on a recent Sunday. Mr. Wise reports a very successful Every Member Canvass in the Camp Point church.

South America's Only Disciple Pastor to Represent Southern Continent at Panama Meet.

Tolbert F. Reavis, Disciple pastor at Buenos Aires, Argentina, S. A., sends two dollars in United States gold for a year's subscription to The Christian Century, and sends also the report that he has been honored by his selection as representative of the Disciples of Christ for South America at the Christian Workers' Congress at Panama, which is to be held next February.

ciety was never so united as at the present time and determined to prosecute with vigor the task of city evangelization." Ten definite items of policy were then set forth touching the following points: Careful revision of church-membership lists; a church attendance campaign; a competent plan of missionary education; equally competent instruction on systematic giving; the Every Member Canvass; participation in community training schools for religious education; increased devotion to city evangelization as represented in the establishing of new churches, the fostering of missions and the care of the foreigner; abiding loyalty to all Disciples' missionary societies; recognition of the claims of interdenominational fellowship in all offices of comity and co-operation; adequate and consistent plan of evangelism in all the individual churches. It was recommended that a committee be appointed to foster this policy among the churches of the city.

Study of Bible Literature at Fort Worth, Texas.

The latest venture of Magnolia Avenue, Ft. Worth, Bible-school is the launching of Dr. Clinton Lockhart's Wednesday Evening Class at the prayer-meeting hour. Mr. Lockhart will give ten lectures, as follows: "The Value of Proper Bible Study," "The Authors of the Books," "How the Books Have Reached Us," "Kinds of Material in the Bible," "The Poetry of the Bible," "Methods of Interpretation," "Figures of Speech," "The Parables of Our Lord," "Prophecy," and "The Study of the Bible, Book by Book." The pastor of Magnolia Ave., Church, E. M. Waits, is lecturing every Thursday morning at 9:30 at a local Presbyterian church on "The Literature of the Bible." These lectures are held under the auspices of the Browning-Bible-class.

Mark Wayne Williams Booms William Shaw for Massachusetts Governorship.

Mark Wayne Williams, pastor at St. James St. church, Boston, reports that the temperance campaign for William Shaw as governor is going strong. Mr. Williams states it is possible that the Republicans, who refused prohibition, may be defeated. The ministers of the state are working hard for Mr. Shaw. The work at St. James is reported as progressing.

TO THE FRIENDS OF THE DISCIPLES' DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO.

The Disciples' Divinity House desires all its friends to have in mind the relation of this institution to the Men and Millions Movement. It is in hearty sympathy with all the objects of the movement and is exerting its influence in every way to promote the success of the same. While denied the privilege of direct and active participation in the work of the team, the Divinity House is freely accorded the right to solicit its constituency with reference to designated gifts. We would remind our friends and well wishers that they may help the Divinity House by simply writing across the face of their pledge the words, "DESIGNATED FOR THE DISCIPLES' DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO." Thus they will help the Men and Millions Movement to reach its goal and also aid the Divinity House. Otherwise the latter would receive no financial benefit. We trust our friends will heartily support the Men and Millions Movement the ideals of which we believe to be harmonious with those of our institution of higher education.

BOARD OF TRUSTEES AND FACULTY.

W. D. MacClintock, E. M. Bowman, E. L. Powell, Peter Ainslie, Phillip H. Gray, Leon Loehr, W. S. Brannum, O. F. Jordan, E. S. Ames, Hugh T. Morrison, Errett Gates, Herbert L. Willett, Charles M. Sharpe.

Forward Steps at Jacksonville, Ill.

Central church, Jacksonville, Ill., recently enjoyed for a week a "Boy's Friend Chautauqua" conducted by A. W. Conner and Miss Soeger of Indianapolis. As a direct result of their services M. L. Pontius, writes, there has been organized a boys' club and choir and to date about fifty have joined in the work. Mr. Pontius praises the lectures of Mr. Conner as being unique and helpful. He believes he should be kept in the field all the time. On Oct. 17, Jacksonville Church enjoyed two addresses by Clifford Roe of Chicago. This "man with a message" told something of his successful conflict with the white slave traffic. On Oct. 24, came to Jacksonville, Secretary Bert Wilson. As a result of his helpful message the church will adopt the Every Member Canvass plan of raising money for current expenses and missions. Oct. 31 will see the beginning of an evangelistic meeting conducted by John L. Brandt, of St. Louis. Anticipating this meeting 110 men and women recently spent an afternoon in visiting every home in the church, making a social call at each home and leaving literature advertising the special meetings.

—Louis R. Patmont freed trial on Newark, N. J., last month on the charge of having set fire to the Polish Christian church in that city two years ago. Evidence had been offered incriminating Patmont by his divorced wife.

—The Loyal Men's Class of the Decatur, Ind., school recently debated the question whether the Bible should be taught in the public schools. The affirmative received the favorable verdict of the judges.

—W. T. Adams, pastor at Santa Rosa, Cal., has been presented by one of his members with a first class motion picture machine.

—First church school, Salem, Ore., where F. T. Porter ministers, had an attendance of 1,500 on Oct. 17.

—The Sunday-school of First church, Bryant, Okla., was represented in the street parade of the county fair by a number of attractive floats.

—J. S. Hughes, of Holland, Mich., has written a new book on the Book of Revelation, which will be printed soon.

—The men of First church, Warren, Ohio, where E. A. Hibler ministers, made the Every Member Canvass, Sunday, October 10. As a direct result of the canvass the church had the largest Sunday evening audience in many months on that day.

—Robert Hindle is Leslie Morgan's successor at Hornsey, London.

ROYAL BAKING POWDER

Absolutely Pure
No Alum—No Phosphate

What Disciple Preachers are Saying on Vital Issues

H. D. C. MacLachlan Believes in National Self-Defense.

"In the present state of international relations," said H. D. C. MacLachlan, in a recent sermon at Seventh Street Church, Richmond, Va., "it is nothing short of a crime for any nation to be defenseless

the nations have done or are prepared to do.

"A conquered America would be a discredited America—an America whose example would not be followed by others and whose ideals, even if she could still maintain them, would be no better than whistled down the wind. I shudder to think how much poorer, spiritually, the world would be without the contribution of the United States. Yet if we do not prepare ourselves to defend our ideals, the voice that once thundered from the mountaintop of a victorious past, may be hushed in the dark valley of failure and defeat."

Edgar D. Jones Discusses American Morals.

At First church, Bloomington, Ill., Edgar D. Jones spoke recently on the theme "Are American Morals Getting Better or Worse?" He said among other things:

"Are American morals growing better or worse? This is a difficult question to answer. Ten years ago I could have answered glibly enough in the affirmative. Nowadays, I can only answer it after some hesitancy and some misgivings. And this despite the fact that I believe myself a long ways removed from the pessimist. On the one hand, are conditions that give the thoughtful American solemn pause, and on the other hand, conditions that hearten us and increase our faith in America's destiny.

Facts that Give Pause.

1. The problem of home and family life with divorce on the increase and marriage on the decrease, the high cost of living and the cost of high living, the breaking down of parental discipline and the lack of religious instruction with the consequent disappearing of family life in America. 2. The undisciplined passion for must be of a high pressure nature and the thrill producing kind, with the consequent result that we are an amusement and pleasure-loving, thrill-seeking, light magazine reading people. 3. The increase of crime and lawlessness with America leading all other countries in homicides, individual and corporate crimes, commercialized vice and frequent lynchings, making us notorious in the eyes of the world. 4. The problem of poverty which is in many ways the primal cause of grave conditions in home and state, and industries with ten millions of people in our land living in abject poverty and an army of unemployed presenting a most difficult and far-reaching peril.

Conditions That Hearten.

"Over against these ominous conditions may be catalogued: 1. The increasing sensitiveness of the public conscience upon moral questions. The fact that we demand more of our leaders today than ever in the great basic virtues of character. 2. The waning power of the saloon, with the man of science against it, the man of commerce against it and the fact that even where the saloon power is still entrenched the patronage is steadily falling off. 3. The growing sense of social obligation, the fact



Rev. H. D. C. MacLachlan.

against foreign aggression. The law of self defense is written indelibly into the great book of nature. And the good God who gave the bee its sting and the cactus its spines and the stag its antlers does not will that any nation whose life is worth preserving should be content to live in a man's paradise of "neutrality."

Confiding his country to the protection of its own arms or its people, the nation is left defenseless. These liberties may be attacked in two ways—either from the inside or from the outside.

"When attacked from the outside, we oppose to the attacks what we call public opinion—the voice of the people expressed in legislation and police control. When attack from the outside by the menace of a foreign foe, we have only one weapon we can use—force.

"It may not be in itself a spiritual weapon, but it is the guardian of spiritual values. It protects our hearths and homes. It permits us to develop our national ideals and aspirations. It allows us free play to develop those distinctive features of our civilization which make us a nation among nations. It is like the protective covering of the nut which allows the kernel within to grow to maturity. The liberties of America were won by the sword; they must be kept by the sword until that day when all nations shall have learned that the civilization of the world is the common task of all the people in it, and that no one nation—in the name of empire or culture or what you will—may seek to impose its will upon the rest.

"Our influence in the councils of the nations depends upon the respect they bear towards us; and respect between nations is founded in the last analysis upon what

that society is slowly but surely recognizing the truth that none liveth to himself or dieth to himself, the awakening of the church to a new interest in social justice, and a greater passion for carrying out the full program of Jesus. 4. A certain wistfulness and a yearning note on the part of many for spiritual power, the realization that man cannot live by bread alone, the reaching out of the deep darkness that enthalls Europe for God,—these are significant and help to offset the conditions that alas! are only too well known to every American who uses his eyes and ears."

Union Meeting at Kirksville, Mo.

R. W. Lilley, pastor at Kirksville, Mo., sends the following characteristic message: "Evangelist E. J. Forsythe and company have just closed a union tabernacle meeting in this city. All the churches united. About 1,100 of 1,200 cards were signed, among this number being many church members who had been out of the harness for months and years and have now gone to work. Out of this number 192 have already united with the Christian church; 142 were baptized. The meeting did good. It strengthened the moral tone of the community. Of course I could point out many weak points and file numerous objections, but I'll wait. I went into the meeting with all my heart. I do not regret it. So did my heart. We did not indorse all that was done or said, I do not suppose God or the devil did, but I believe in union and try to practice it. As Disciples of Christ we have done more talking about Christian union and as little practicing it as any people I know. I'm not seeking a quarrel. But I joined the union meeting and will join again if it comes this way."

President Kershner to Lecture at Drake.

President F. D. Kershner of Texas Christian University, has been secured to deliver the annual course of lectures under the Drake University Ministerial Association this year. Forty-nine preachers are taking work in Drake this year.

Loving Cup for J. H. O. Smith.

J. H. O. Smith, retiring pastor of First church, Little Rock, Ark., was presented with a sterling silver loving cup at the farewell reception given at the church. Mr. Smith left for Hammond, Ind. Later he will open a revival service at Rushville, Ind., the first in his new evangelistic work, in conjunction with H. H. Saunders, formerly of Kingfisher, Okla. The cup bears the following inscription: "Dr. J. H. O. Smith, from the congregation of the First Christian church, Little Rock, Ark., 1913-1915. God will take care of you."

W. P. Shamhart Leaves Tennessee Pulpit.

W. P. Shamhart, who has served the church at Rockwood, Tenn., for several years, has resigned from that pulpit, and will locate in Indianapolis temporarily. Future plans have not been definitely decided. Mr. Shamhart may enter the evangelistic field. He has been a pastor and church leader for over thirty years, and has proved a most valuable servant. His Indianapolis address will be 4049 Bryan St.

Des Moines Church Declines To Release Dr. F. S. Idleman For New York Church.

P. F. Jerome, of Central Church, New York, sends the following word under date of Oct. 25: "At the close of the morning service on Sunday at Central Church, Disciples of Christ, Manhattan, the Board of Officers considered a telegram and letters of protest from the officers of the Central Christian Church of Des Moines, Iowa, in regard to the calling of Dr. F. S. Idleman to the pastorate of the New York church. Dr. Idleman read his resignation on October 10 to the Des Moines congregation and announced his acceptance of the New York call to the Central Church. Reports indicate that great pressure is being brought to bear on Dr. Idleman to have him reconsider his

resignation. After discussion of the unequalled opportunities of leadership awaiting Dr. Idleman in New York the officers of Central, New York, voted to decline the request of the Des Moines church. A number of members in the New York church formerly belonged to Dr. Idleman's church in Des Moines and they are enthusiastic over his coming. Plans are being formulated for the Installation service to be held January 2, and it is expected that Dr. Peter Ainslie of Baltimore and Dr. F. W. Burnham of Cincinnati will assist the acting minister, Dr. J. M. Philpott on this occasion." The following statement from Mr. Idleman regarding his intended action is reported in a Des Moines paper: "It depends altogether upon the New York church. I have accepted their invitation to become their pastor and I will keep my agreement if they insist upon it. I have asked to be allowed to say nothing toward securing my release and I imagine that the New York church will insist upon the arrangements as they have been made. I will not ask to be released from my promise."

Norfolk School of Religious Training Successful.

The School of Religious Training and Social Service held in First Church, Norfolk, Va., is now entering its second year. The enrollment last year was over two hundred; the average attendance, one hundred thirty-five for sixteen sessions. Twenty-five Sunday Schools of the city were represented in the attendance. The School meets on each Tuesday evening 8-10, beginning October 12, to December 14, 1915, and January 4, to March 21, 1916. The closing exercises will be held Tuesday, March 21. The school was decided upon at a conference of leaders of Sunday School and Church work the churches of Ghent. It was the sense of this conference that not only the churches of Ghent but all Evangelical churches of

the City of Norfolk have a part in the work undertaken. The response has justified this city-wide co-operation. Chas. M. Watson is the pastor of First church, Norfolk, and one of the foremost leaders in the school's work.

Dr. Ainslie Recovering.

The last word from Baltimore brought the good news that Dr. Ainslie is now on the way to recovery. Dr. Chilton S. Ehlers, who has recently completed a two-year post-graduate course at Yale University, is acting-pastor of the Christian Temple during Dr. Ainslie's illness and convalescence.

Philadelphia Churches in Mission Rally.

A Missionary Rally for Philadelphia Disciple churches and those in nearby towns is being planned for December 7, to be held in First Church. A McLean, president of the Foreign Society, Alexander Paul of China and H. C. Hobgood of Africa will be leaders.

Texas, Louisiana and Arkansas Have Few Schools.

"The Southwest District embraces Texas, Louisiana and Arkansas. It has a total area of nearly 400,000 square miles and a population of almost eight million. It calls for you to help in supporting a growing Bible School work in the District. In Texas alone there are sixty-five counties in which the Disciples of Christ have neither church organization or Bible School. There are only thirty Bible Schools among our people in the whole state of Louisiana. Arkansas is in great need of an efficiency campaign. In this district we have the negro and the Mexican together with other doors of opportunity. Pull for a large offering. Help us to win 'Victories Under the Flag.'" S. W. Hutton, Southeastern Bible School Superintendent.

Facts and Figures from Disciples Fields

CALLS.

W. H. Wikoff, Nortonville, Kans. to De Soto, Ia.
J. H. Wright to Pulaski, Ill. Began work Nov. 1
George Bullock, Harper, Kans., to Pierce City, Mo. Accepts.

RESIGNATIONS.

Wm. Bayard Craig, Redlands, Calif.
G. Webster Moore, Tiffin, O. Future not decided.
Preston Bell Hall, Weleetka, Okla., Future not decided.
W. L. Martin, Douglas, Ariz.
G. N. Harness, Ulysses, Neb.

EVANGELISTIC MEETINGS.

Nowata, Okla., Sumner T. Martin, pastor; R. W. Clymer and J. A. Carroll, evangelists.
Princeton, Kan., R. H. Heicke, evangelist. Delegations from Ottawa, Richmond and Homewood attend. Twenty-four in 8 days of invitation.
Litchfield, Ill., F. B. Thomas, evangelist. Fifty-four added first week. Sunday school attendance, 773.
Moline, Ill., J. A. Barnett, pastor, preaching; W. S. Davis, singing.
Medicine Lodge, Kan., Roger R. Fife, evangelist.
Goodland, Kan., B. A. Channer, pastor; W. L. Harris, evangelist.
Denver, Colo., H. H. Clark, pastor; Wilhite and Shaul, evangelists.
Greenfield, Ind., B. L. Brown and Wm. Leigh, evangelists. Began Oct. 24.
Charlottesville, Va., W. T. Brooks evangelist. Largest audiences in history of the church.
Newton, Kan., Percy R. Atkins, pastor; Hamilton and Brooks; Bible School doubled.
Eureka, Calif., G. L. Lobdell, pastor; Fife Brothers, evangelists.
Boonville, Mo., B. L. Wray, evangelist.
Dorchester, Neb., Floyd J. Evans, evangelist.
Carl Junction, Mo., T. H. Wilson, pastor; Richard S. Martin and family, evangelists. Fourth time for the Martins at this church.
Lodi, Calif., C. O. McFarland, evangelist. Through November.
Decatur, Ill., Central. W. H. Cannon, pastor; C. W. Ross, evangelist.
Bronaugh, Mo., J. W. Walter, pastor; Jacks and son, evangelists.



Rev. Wm. Bayard Craig, who has resigned the work at Redlands, Cal.

W. A. Wolfe, Springfield, Ky., to Flat Rock, Ky., No decision.
E. M. Douthitt to Teague, Texas. Accepts.
J. N. Baker to Tower Hill, Ill. Accepts.
Fred Gallagher to Hillsboro, Ill. Accepts.
C. H. Bloom to Beaver, Pa. Accepts.
F. B. Powell, to Las Animas, Colo. Accepts.
W. J. Meyers, Clyde to Cheney, Kans. Began work Nov. 1.
Errett Sechler to Lamar, Mo. Accepts.

Former Chicago Pastor in Hoosier Success.

Charles O. Lee, formerly pastor at West Pullman, Chicago, reports aggressive steps in the work at Danville, Ind., to which he was recently called. Club rooms have been provided for the boys of the community and the gymnasium enrolls about 140 members.

At La Junta, Colorado.

J. F. Findley, pastor at La Junta, Colo., first is preaching a series of Sunday evening evangelistic sermons preparatory for a coming revival. Eighteen persons have recently been added to the membership, ten on one Sunday. Of this number eleven came by confession and baptism. Mr. Findley reports the death, on October 20, of Mrs. J. A. Johnson, a well known Colorado Disciple.

Disciple Pastor Addresses Lodge Men.

F. Lewis Starbuck, grand chaplain of the Odd Fellows of Illinois, and pastor of Howett street church, Peoria, addressed a big men's meeting held at the Orpheum theater, Peoria. Mr. Starbuck is an orator of ability and prominent in the fraternal world. His address was on the subject, "The Man That Stands Out." Members of two local lodges attended the meeting.

NEW GENERAL SECRETARY FOR TEMPERANCE BOARD.

The American Temperance Board through its president, David H. Shields, of Kokomo, Ind., announces that L. E. Sellers, pastor at Logansport, Ind., has been induced to accept the general secretaryship of the Board. His church board has very graciously yielded to the request of the Temperance Board for an early release from the pastorate, and Mr. Sellers was to commence work November 1. He is moving his family to Indianapolis, and his permanent address will be 3151 North Ruckle street. All requests for literature, posters, addresses etc., should be sent to this address. Mr. Sellers will begin an active campaign to place the Christian church in the forefront of the battle against the saloon. Mr. Sellers is well known among Disciples. He has held a number of good pastorates and is a man of fine ability as a speaker and a thinker. Mr. Shields also reports that Andrew Wilson has been appointed special representative of the Board at Washington, D. C. He is on the Committee of Nineteen which has in hand the shaping up of the Amendment to

the Constitution, for National Prohibition. Mrs. Flossie Sloan Hyde has been appointed as special lecturer for the Board and is authorized to make engagements and take offerings and pledges. All money for the Board should be sent to E. L. Day, Financial Agent, 2822 North Illinois street, Indianapolis, Indiana.



Rev. L. E. Sellers, who is the new General Secretary of the Temperance Board.

BRIEFER NEWS NOTES.

—D. L. Morgan, pastor at Palouse, Wash., is holding meetings throughout the territory contiguous to Palouse. Mr. Morgan's congregation gives him loyal assistance in this good service.

—F. B. Ward, educational director at Pomona, Cal., church, where C. R. Hudson ministers, has been selected as director of the Union Training School at Pomona, in which 150 men are enrolled.

—A. M. Haggard, formerly dean of Drake University Bible College, reports his 150th dedication at Chesterfield church, Des Moines.

—The new \$15,000 church at Mentor, O., was dedicated last month by President T. E. Cramblet, of Bethany College, and L. P. Clark, pastor at Mentor. Nine thousand dollars was raised on or before dedication day. Mentor was for years the home church of President Garfield. It was also President Cramblet's first pastorate 28 years ago.

WHY YOUR SCHOOL SHOULD MAKE A LIBERAL OFFERING FOR HOME MISSIONS ON NOVEMBER 21.

Bible Schools will make their offerings for American Home Missions on the Sunday before Thanksgiving. This offering has a widespread influence. Its effect is felt over the entire United States and in Canada. It will be of interest to all our Bible School leaders to read these brief words from men who are at work in the field supported by these contributions.

The Appeal of the Rockies.

"In this great new Rocky Mountain Region the Bible School makes an appeal to an unchurched community that will interest and use more types of religious people than any other method of approach. Hundreds of weak and inefficient schools need to be organized. Hundreds of weak and inefficient schools need to be strengthened and hundreds of strong schools need to be made partners in the ministry of giving. The Bible School Department of the American Christian Missionary Society is planning to make this the greatest year in Bible School filled extension work that we as a Brotherhood have ever known. Charles Wm. Dean, Superintendent Rocky Mountain District.

California, "The Greatest Mission Field in the World."

"Does California need missionary money spent in it? That is a question never asked by those conversant with the facts. California North is at one and the same time

the hardest and greatest mission field in the world. We have about eighty churches and ten thousand members, but many of our smaller churches are struggling so hard to maintain an existence. We have sixty-eight towns and cities of over one thousand population each in which we have no church. There is a stretch of two hundred miles of country between Red Bluff, California, and Ashland, Oregon, where we have no church. We have two churches in San Francisco which have a population of over half a million. We have only seven churches in the entire Bay City District which have a population of a million. Unless the brotherhood comes to the assistance of California North in the near future we will lose a priceless opportunity which will never come again." Geo. W. Brewster, Jr., Pres. of the State Board of California North.

Rockford, Ill., Pastor, Preaches on "Life Stories that Help."

W. B. Clemmer, pastor at Central, Rockford, Ill., is preaching a series of Sunday evening sermons on, "Life Stories that Help." Here are four of the special topics: "A God-Sent Man," "A Woman's Best," "An Honest Doubter," and "A Brand from the Burning." A recent event in the Rockford work was the "Religious Home Visitation" to which the Disciple pastor gave thirty days of service. Twenty-four persons have been added to the church membership during the past year.



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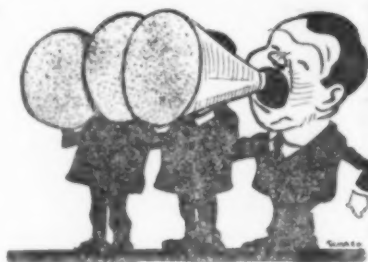
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